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should desire is that which comes from increasing the light which is in the world, from adding to men's wisdom.

Only the liar "has no share in the ideal immortality, which is nothing further than the sum of the light which has been gained since the beginning of creation. It is said the day of mankind will not last forever; and it is ridiculous that man, this creature of a day, should wish to have immortality when the days on earth of his whole race are numbered. Already the naturalist sees the time of the last man coming, the time when the earth in moon-like desolation will circle about the blood-red sun."

The book is pleasantly written and will prove interesting and suggestive as a study in folk-psychology and primitive religion, to whatever extent one may agree with the author's views on the soul and immortality.

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CATALOGUE OF THE MSS. IN THE MONASTERY OF THE "HOLY [ONE]" [that is to say, "of the Virgin Mary"] IN ANDROS. By S. P. LAMBROS. Athens; 1898. [Κατάλογος τῶν ἐν τῇ κατὰ τὴν Ἀνδρον μονῆ τῆς Ἁγίας κωδίκων ὑπὸ Σπυρίδωνος Π. Λάμπρου. Ἀπόσπασμα ἐκ τῆς Ἐπετηρίδος τοῦ Παρνασσοῦ. Ἐν Ἀθήναις, ἐκ τοῦ τυπογραφείου τῆς Ἐστίας, Κ. Μαΐσνερ καὶ Ν. Καργαδούρη, 1898.] Pp. 111, 8vo.

ABOUT fifty kilometers from the east coast of Attica, off the southern end of Eubœa, lies the island Andros, with the town of Gavri on the west coast, north of the center. Professor Spyridion P. Lambros, of the University of Athens, who made the catalogue of the manuscripts in many of the monasteries on Mount Athos, spent the summer of 1897 in Andros and visited the monastery of the "Holy One," let us say the monastery Agia, at the beginning of September. He was accompanied by a physician named Alexander Paschali and by a candidate, now a doctor, named John Bogiatzides. The present catalogue is due to the labors of Professor Lambros, aided by his two companions.

The late bishop of Staupolis, Constantine Pliziotis (δ Πλιζιώτης), made a catalogue that was published in Antony Miliaraki's monograph on Andros and Keos. But this list of books was not accurate and not scientific enough to pass muster today. Lambros gives a list of the

numbers that he uses compared with those of Pliziotis and those of an old catalogue, see pp. 100-102. Eight volumes that Pliziotis noted are no longer in the library, and fourteen volumes that Lambros has noted escaped the eyes of Pliziotis. Aside from the books, Lambros mentions in the preface, p. 5, twelve communications from various patriarchs, beginning with the year 1597 and closing with the year 1800. Then, too, there are seventeen papers of one sort or another belonging rather to the business side of the life of the monastery. Finally we find, on pp. 103-11, four patriarchal documents of the seventeenth century pertaining to the Bulgarian capital, Sofia. Before we turn to the catalogue itself, it may be well to say that Professor Lambros would have done a kindness to his readers if he had made an index of the manuscripts in a short form at the end of the book, and then given a list of the centuries and a list of the classes of codices. The reviewer had to spend several hours making such lists before he could take up the closer examination of the book.

The list contains in all 104 volumes, if we count as volumes a package or two of fragments or separate documents. Excluding one of these numbers as not to be dated because of its fragmentary character, we have before us four volumes of the nineteenth century, twenty-three of the eighteenth, twenty-five of the seventeenth, twenty of the sixteenth, eight of the fifteenth, four of the fourteenth, ten of the thirteenth, six (if we count two pairs of leaves in two different volumes, eight) of the twelfth, and at last three of the eleventh.

To class the contents in a very general way, it may be said that six volumes are lives of saints, ten are more or less of a legal nature, twenty are liturgical in one sense or another, forty-eight are patristical in a broad sense of the word, nine are books for the Scripture lessons in church, and six offer parts of the Bible. One single volume, No. 61, contains the first five books of the *Iliad*; it is, however, only of the eighteenth century. There is a commentary in it, too.

The biblical manuscripts are three psalters and three copies of the four gospels. The psalters are of the thirteenth (No. 6), the fifteenth (No. 10), and the seventeenth (No. 93) centuries, respectively. Of the four gospels, No. 32 is of the year 1156, No. 53 of the year 1539, and No. 56 of the fourteenth century. No. 6, the psalter first mentioned, bears in a later hand the date 1292, which may be the real date of its origin. A late note tells of a severe and destructive snowstorm in 1659 on the 1st of March. The psalter of the seventeenth century, No. 93, was written in 1652 and the following four years, and is orna-

mented with a great many beautiful head-pieces and initials in colors and gold. No. 32, the gospels of the year 1156, contains the notes upon the number of "stichoi" in each gospel and has the tables of chapters. The scribe, Manuel Agiostephanites, wrote the manuscript at the order of John, the archbishop of Cyprus, and finished it in the month of July, 1156. In the year 1748 Parthenios, the prior of this monastery Agia, bound the manuscript. The volume is adorned with some large, but not very artistic, pictures. No. 53, the four gospels, was written in the year 1539, on the 20th of December, in the island Andros by Strategopoulos, whose family formerly came from Sparta of the Lacedæmons. This manuscript contains the prefaces to the gospels and the lists of the chapters, as well as various lists of the lessons for the church readings. No. 56 is a four gospels with very artistic pictures of the evangelists. It has the lists of the chapters.

The nine or ten or eleven books of gospel lessons, of which the name for each separately is an "evangelium" or a "gospel," according to the nomenclature of the Greek church, are the following : No. 30 contains on leaves 17 and 22 parts of Matthew, which I suppose are from a gospel, but they may be from a four gospels. No. 22 is of the thirteenth century, and contains both the gospel and the apostle lessons, but it is unfortunately mutilated. No. 74, or rather 74<sup>b</sup>, consists of two leaves in the binding of 74; they are of the twelfth century and have fine initials. No. 85 is worthy of remark on account of its binding. It is a gospel of the twelfth century, in two columns, with musical signs. The wooden backs, a centimeter thick, are covered with red velvet. On the four corners are little bronze plates with raised images of the evangelists. In the middle is the crucifixion in the same metal. The other cover has the evangelists on the corners, and then the Virgin in the middle, with the Christ child in her lap. This cover bears the inscription : "The archdeacon of the great eastern church, Arsenius the servant of God, offered this gospel in memory of himself and of his parents to the Holy Living Fountain in the island of Andros, in the year 1652." No. 86 is a gospel of the eleventh century, in two columns, with the musical signs. It is bound in purple velvet and seems to have been formerly at Athens, for it contains the following note: "On the second of July, in the year 1523, the eleventh indiction, the servant of God, the priest Athanasius, the agelarch and great oikonomos of the most holy metropolis of Athens, fell asleep in the Lord on Wednesday at seven o'clock in the

evening, and may his remembrance be everlasting and may God place his soul where the just repose." One page, written in the seventeenth century, gives a list of the vessels and robes in the monastery. No. 87 is a gospel of the thirteenth century, written in two columns. The beginning is lost. No. 90 is a gospel of the fourteenth century, in two columns. The end is gone. No. 92 is a gospel of the thirteenth century. A note in it, dated the 28th of January, 1632, says that Philotheos, a patriarchal exarch, gave this volume to the monastery of the "Holy and Living Fountain" in Andros, for the spiritual redemption of himself and of his parents, at the cost of five hundred aspres. This note would apparently be a proof that the full name of the monastery is "The Holy and Living Fountain," and that it has been shortened by the people into simply "The Holy;" but see below. It is to be regretted that Professor Lambros did not in his preface give an explanation of the name. The gospel No. 97 has two columns and many beautiful initials; unfortunately some have been cut out. In a note of the year 1239 the death of a monk is mentioned who belonged to the monastery of Christ, τοῦ Ἀντιφωνήτου τοῦ Γόρθου. No. 103, a gospel of the thirteenth century, written in the month of April "by Michael Koulouki, with the help of George the Kalamonite, the protonotary of the holy metropolis of Rhodes," at the expense of Constantine Exotrichos, contains a note of its being bound in the year 1395, and the date of the present gorgeous binding is 1694. The binding is enriched with silver and filigree work and enamel. The front cover bears the crucifixion, besides the four evangelists, and the other cover presents the Creator and the Virgin and the emblems of the evangelists.

We observed that No. 92 called the monastery by a longer name. In No. 16 it is called simply the monastery of the "Living [One]." On the contrary, in No. 52 we have a still longer name: the monastery "of the most holy *Theotokos* of her who is also called the Holy and Living Fountain." Nos. 83 and 94 name it the monastery of the "Living Fountain." And No. 99 brings a long note by Theodosius, the protonotary of the great church, in which he, visiting the monastery on a journey, tells about its history as originally only a church that was turned into a monastery, and calls it the monastery of the "All Holy the Holy," and in another sentence "my All Holy which is called the Holy." It is not often the case that a monastery offers such a confusing variety of names. Of course, the explanation is that all these names meant for the initiated and for the surrounding popu-

lation simply the Virgin Mary, or, in Greek, the θεοτόκος, "she who gave birth to a god."

As to the combination of Polycarp and Barnabas in No. 64, compare the articles of Professor Zikos Rosis, of the theological faculty in the University of Athens, in the *'Ανάπλασις*, October 1, 1894, pp. 2275-9, and Lambros's article "The Supposed Conclusion of the Epistle of Polycarp," in the *Academy*, London, 1896, No. 3599, p. 527. A note in No. 88 tells of a dire cloud and storm that came from Asia upon Mitylene in the year 1383, on the 6th of August, and killed all of the chief men of the city who lived on the acropolis (except one) and their servants. Following earthquakes destroyed the rest of the city and ruined the inhabitants. A later note in the same book says that on Friday, the 28th of July, in the year 1402, the Persian general, Tamerlis, defeated Pagiazitis (or is it the pasha?), the ruler of the Ishmaelites (of course, the Turks), in the East and the West, on the plain of Ancyra, and destroyed his power and took him prisoner.

These scattered notes out of this small number of manuscripts (and we have only referred to a few of those found here) show how much history lies hidden in the chance pages of eastern libraries. It is to be hoped that Professor Lambros or some other scholar will have time to search more accurately into all these volumes. Our thanks are due to Lambros for his unwearied work on the books that he lights upon in his vacations.

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ABHANDLUNGEN ALEXANDER VON OETTINGEN ZUM SIEBENZIGSTEN  
GEBURTSTAG GEWIDMET, von Freunden und Schülern. München:  
Beck, 1898. Pp. 262. M. 7.

LIMITS of space will allow only a brief indication of the contents of this series of essays. The first, by A. Berendts, is on the "Christologie des apokryphen 3. Korintherbriefes," two Latin texts of which have recently been discovered, while Dr. C. Schmidt has just found a Coptic papyrus, which shows it was also part of the "Acta Pauli" so well known in the early church. Berendts regards it as an "authentic representation of Paulinism in the second century," which shows (1) a Christology setting in clearer light than that of Hermas and 2 Clement, and (2) a view of the plan of salvation, looking toward that of Irenæus. — The next essay, by G. N. Bonwetsch, is on "Die Schrift des Methodius